

83  
A Funeral  
SERMON:

Occasioned by the death of  
Mr. *GEORGE BAKER*.

First Preached  
And then Published, at the earnest desire  
of his Relations.

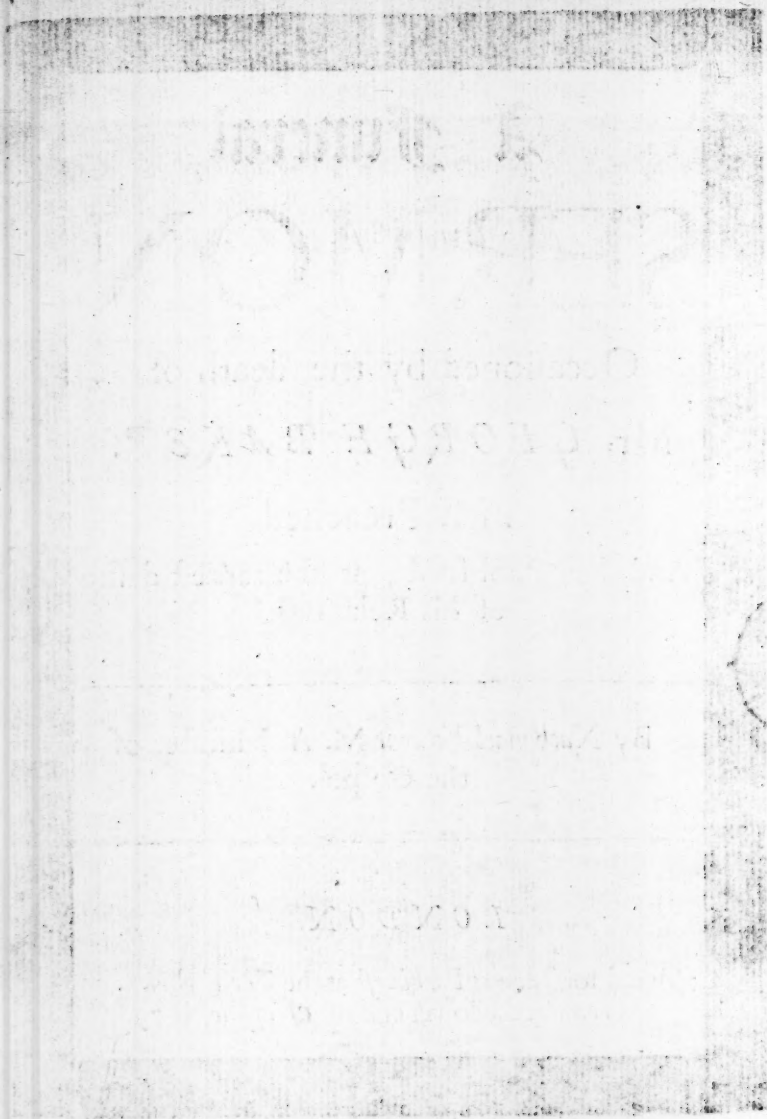
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the Gospel.

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L O N D O N.

Printed for *Thomas Parkhurst* at the Three Bibles and  
Crown at the lower end of *Cheapside*, 1679.





## *A Funeral Sermon.*

1 Pet. 1. 17. latter part. *Pass the time of your Sojourning here in Fear.*

**T**HE Persons to whom this Epistle was written, are stiled *Strangers*; and Strangers they were, both in regard of their *present Dispersion*, being scattered up and down the Kingdoms of the Gentiles; and also in regard of their *Spiritual Condition*, being Pilgrims and Sojourners in the World. The Apostle in this Chapter does both comfort them with the hope of what they were to enjoy hereafter, and counsel them how they should carry themselves during their abode here.

First, He comforts them with the hope of what they were to enjoy hereafter. He tells them that being *begotten again to a lively Hope by the Resurrection of Christ from the dead*; they were the Heirs of God, to an *Inheritance, incorruptible, undefiled, and that will never fade away, reserved in Heaven for them*; and assures them that they shall be kept by the *Power of God through faith unto salvation*. Notwithstanding therefore all their trials and temptations which were apt to occasion heaviness, they had reason to rejoice *with joy unspeakable and full of Glory*.

Secondly, He Counsels them how they ought to carry themselves during their abode here. They must not *fashion*

themselves according to the former lusts in their ignorance. As He that called them is Holy, so must they be Holy in all manner of Conversation. They must call on the Father giving themselves to prayer. They must never be unmindful of the day of Judgment which will be strict, without respect of persons, and according to every mans work; and they must be sure to pass the time of their sojourning here in fear.

In the words we have

- I. A Direction how to pass our Time, and that is in Fear.
- II. The Reason, which is twofold.
  1. 'Tis a time of *Sojourning*, not of any long continuance.
  2. 'Tis a time of sojourning here in the World, which is a place full of Sin, and Snares, and Enemies; and therefore the greater fear and care is requisite.

I raise from the Text three Doctrines.

First, *While we are here in this world, Time is afforded us.*

Secondly, *A Christians Time, is but a time of Sojourning.*

Thirdly, *Our time of sojourning is to be past in Fear.*

Doct. I. I begin with the first of these. *While we are here in this world Time is afforded us.*

In the handling of this Doctrine, I shall first tell you how the Scripture describes that Time which is afforded, and then inform you, to what end it is afforded; and then make some Application.

In the first place I am to give you a Description of Time.

- I. The time that is afforded us is very short. 1 Cor. 7. 29. *But this I say Brethren the time is short.* The life of him that lived longest that we read of, reaching almost to a Thousand years; what was it, if compared with Eternity? But alas now our days are much shorter then the days of those who lived quickly after Adam had lost his Immortality. 'Tis a startling question, *what is your life?* Jam. 4. 14. intimating, that life is not to be reckoned upon as durable: so far from



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from that, that 'tis a vapour that appears for a little while and then vanishes away.

Holy Job does ransack both earth and Sea and air for similitudes, to get forth the brevity of humane life. The Post that rides in great hast on earth ; the Ship in the Sea under Sail, that hath both Wind and Tide ; the Eagle in the air, especially when hungry and flying towards a prey ; all these are very swift. And yet notwithstanding Job sayes, his *Dayes were swifter.* Job 9. 25, 26.

2dly. This time that is afforded us is *Day time*. Death is called Night ; and life, Day, which goes before, *John 9. 4. I must work the works of him that sent me while it is day, the night cometh when no man can work.* The shining light of the Sun makes the natural day. And the time we have is truly termed a day in a Spiritual sence, because the Sun of Righteousness is risen, and the light of the Gospel shines so clearly. How plainly and fully in this our day are the things of our peace made known to us.

The day of grace did break about four thousand years before the Son of God was actually manifested in the flesh. Some Revelation of the Second Adam, was made unto the first Adam ; and still it grew lighter, and lighter, till at length the *Word was made flesh, and his glory was beheld, the glory as of the only begotten of the Father full of grace and truth.* Joh. 1. 14. Under the new Testament dispensation there is a fuller discovery of the only true God and Jesus Christ whom he hath sent, the mystery of Redemption and Salvation is made plain that was hid from ages and generations. There was a vail upon the face of *Moses* to signifie the laws obscurity : But now in Christ the vail is taken away, and *with open face, (if we willfully shut not our own eyes) we may behold the glory of the Lord, and be changed into the same Image.* 2 Cor. 3. 17, 18.

And as there is a light which shines during this day, so 'tis designed for working, not the unfruitfull works of darkness, but

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but the work of God and Righteousness. *Why stand ye here all the day idle?* Mat. 20. 6. Idleness in the Market-place, and in the day time, is inexcusable; especially since the calls are so loud to come and labour in the Vineyard. 'Tis unreasonable to be sleeping, to be sinning, when we should be praying, watching, and working out our own Salvation.

3ly. The time that is afforded us is an *accepted time*. 2 Cor. 6. 2. *Behold now is the accepted time* *καιρος ευρηθη*, here may be an allusion unto the year of Jubilee which was very acceptable and welcome, because the servants then went out free, and the inheritances returned to them from whom they had been alienated. Liberty now is proclaimed in the Gospel unto the Captives Christ hath abolished death, and hath brought to light life and immortality, which though lost by sin, may yet be recovered by those *who by patient continuance in well doing seek for it*. Rom. 2. 7.

*Nunc sunt molissima fundi Tempora*. Now is the time to pray: the Lord looks down from Heaven upon the Children of men to see if there be any that do understand and see God, Psal. 14. 2. And he is very near to them who call upon him in truth. Now he will regard cries, now he will bottle tears, but when this accepted time is gone, cries in Hell will be loud, and tears will be shed to Eternity, but no mercy or compassion will be shewn. Well may this present time be called an accepted time, for while this lasts Christ may be accepted by the Sinner, and the Sinner returning with his whole heart will be accepted and received by the Father..

1. *Christ may be accepted by the Sinner*. He is seriously and generally offered, the Gospel is to be preached to every creature, *All this day long he stretches forth his hand even to them that are disobedient and gainsaying*. Rom. 10. ult. The Fountain in the Gospel is an open Fountain, all that thirst are invited to come *Rev. 22. 17. The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst*

*athirst come, and whosoever will, let him drink of the waters of life freely. And as the thirsty may come for Satisfaction, so the defiled may come for Sanctification. Christ is now preached, Christ is now tendered; and to as many as receive him, he will be made Wisdom and Righteousness and Sanctification and Redemption.*

2. During this accepted time, *the sinner returning will be accepted and received by the Father. Prodigals though they come home in Raggs, and urged by Necessity, being ready to perish in the farr Country; yet shall not find the door shut against them. The Father exceedingly rejoiced, when his Riotous Son, first came to himself, and then came home. Luk. 15. 32. It was meet that we should make merry and be glad, for this thy Brother was dead and is alive again, he was lost and he is found.* The greatness of Guilt, the most abominable Defilements shall not be an impediment unto a sinners reception if he confesses his Wickedness, and looks to Jesus, and consents to be cleansed as well as pardoned. *Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; let him be willing to be made Holy in his Conversation, and pure in his very Heart also; and let him return to the Lord, and he will have mercy upon him; and to our God, and he will abundantly Pardon.*

4. The Time that is afforded us, is a time of Salvation. 2 Cor. 6. 2. *'Behold now is the day of Salvation, therefore receive not the Grace of God in vain; the tidings of salvation should be very welcom to lost sinners, nothing more suitable, nothing more needful unto such then salvation; and the more sad it is to be lost and to perish to Eternity, the more should that Everlasting salvation, which the Gospel does reveal, be valued. Now is the onely time to repent and believe, and receive the onely Saviour, who delivers from sin and wrath to come; if once any dye in their sins, there is no coming unto Christ to make peace afterwards. We read in Scripture of a middle wall of partition, and of*

a gulph fixed : the middle wall of partition, that sin has made between God and the sinner, though it be high and great, yet upon Faith and Repentance it will be broken down. Ezra acknowledges that *their Iniquities were increased over their heads, and their Trespas was grown up to the Heavens.* Ezra 9. and yet they were pardoned. But hereafter a gulph will be fixed, and fixed Eternally, and then salvation will be impossible, Luk. 16. 26. *And besides this, there is a great gulph fixed between us and you, so that they who would passe from hence to you cannot, neither can they pass to us that would come from thence.*

5. The Time that is afforded us is *the last time*, 1 John 2. 18. *Little Children it is the last time.* Oh be not so spiritually childish as to play and sin it all away : In the Original it runs thus, *ἔσχατον ὥρα. It is the last hour* ; to shew how quickly it will be at a perpetual end, so as no more is to be expected : Shortly *the Oath will be sworn, that there shall be time no longer.* Rev. 10. 6. If you prodigally lavish out your present time of Life and Grace, you will indeed have an Eternity to lament your Folly and Madnes in ; but you shall never be turned into the World again, nor trusted with a season and means of Grace and Salvation any more. And since it is *the last time*, we should conclude, that we have none to spare for sin, and that we have none to spend in vain.

In the Second place, I am to inform you to what end Time is afforded us in this World.

1. *That we may seek the Lord.* He looks down from Heaven to see if any do understand and seek God, Psal. 14. 2. And surely all that do understand God or themselves, will seek him with their whole Heart. Now he is near and may be found, this is great encouragement to seek : *Isa. 55. 6. Seek the Lord while he may be found, and call upon him while he is near.* Psal. 105. 4. *Seek the Lord and his strength, seek his face evermore.* Time is given us to seek his favour, to turn to him

him in whom our health and happiness lies. What is there in this world that deserves our pursuit? Methinks when we are eager after wealth and pleasures, we are just like Children running after Feathers and Bubbles blown up in the air, But if we seek the Lord, we shall find that he is good, nay that he is *Best*. Communion with him will cause the fullest joy: they shall have abundant cause to praise the Lord that seek him and their hearts shall live for ever. Psal. 22. 26.

2dly. Time is given us that *we may obtain liberty by Jesus Christ*. And if *he make us free we shall be free indeed*. He can deliver us from condemnation, and from the guilt of sin which makes us liable thereunto. He can redeem us from the curse of the law, and rescue us out of the hand of Satan who is compared to a strong man armed, and who leads all impenitent Sinners captive at his pleasure. He can redeem us from the bondage of Corruption, which is worse than the bondage in *Egypt* or *Babylon*. And now is the time to obtain redemption. The price is already paid, all that we have to doe is to come to Christ, to receive him, and to resign our selves to him that the redemption which he has purchased may be applied.

3dly. Time is given us, that *we may seek an inheritance in another world*, that we may seek for Glory and Honour and Immortality. A Kingdom is revealed to us, on purpose that we may be violent and take it by force. In a short time how many Kingdoms did *Alexander the Great* Conquer. But a better and more Glorious and Lasting Kingdom should be in our Eye. And it should be our great design, that our time may end in a blessed Eternity.

4thly. Time is given us, that *by Grace and Holiness we may be made meet for Glory*. Grace does not indeed merit Heaven, but it makes us meet to be admitted thither. *When we are delivered from the Power of darkness, and translated into the Kingdom of the Son of God; when we walk worthy of the Lord unto all pleasing: being fruitfull in every good*

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*work and increase in the knowledge of God; then we are making meet to be partakers of the inheritance of the Saints in light. Col.*

*1. 10, 11, 12, 13.*

Now follows the Application.

*Use. I.* Is time afforded us? *Let us be thankfull, for 'tis a talent of great value.* Oh how much may be gain'd in time? So much as may cause praises and rejoycing to Eternity. Peace may be now made with God. Sanctifying grace may be now wrought: and a title unto and assurance of Glory may be now obtained. The triumphant Saints, what improvement did they make of time when they were in the world, and what bright Crowns do they now wear.

God hath dealt otherwise with Man then he did with the Apostate Angels, no time at all between their Sin and Punishment. He *spared not the Angels that sinned*, but immediately *cast them down to Hell and delivered them into chains and darkness to be reserved unto the Judgment of the great day.* 2 Pet. 2. 4. There was no door of hope opened to them, no offer of grace, no reprieve granted; no time or season of mercy allowed them, but they fell like lightning suddenly, remarkably, and by such a force that they could not withstand, and that from the highest Heaven to the lowest Hell. The Devil envies sinfull man his *time*, and would fain steal it from him, therefore Man should be the more thankfull for it, and be the better Husband of it.

*Use. II.* If time be afforded us here in this world, *then we should be the more vigilant least it be stolen away from us.* A great many thieves of time there are which we should watch against. The works of darkness require time to do them in. Ungodly company how much time do they consume! Impertinent and corrupt communication, causes hours to pass away unsensibly which can never be recalled. Sinfull thoughts, unruly passions, wicked projects, worldly cares  
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speculative filthiness and uncleanness, ambitious and covetous designs ; oh what insatiable cormorants are all these of precious time. Most lose both time and souls by such things as these ; therefore Watch and Pray that your time may be better employed ; then to be wasted all of it, so contrary unto the end for which it was vouchsafed, namely unto Gods dishonour and your own destruction.

*Use. III.* If time only be afforded here in this world ; *then surely we have enough to do with it.*

The Favour of God is to be intreated.

The Nature is to be changed, innumerable lusts are to be mortified.

Satan is to be resisted who is subtle, powerful, and unwearyed in his assaults,

The World is to be Conquered :

Self is to be denied and overcome ;

The Heart is to be watch'd and kept with all diligence because so Treacherous and Deceitfull.

Many Ordinances are to be engaged in, and in every ordinance we should be sincere and spiritual,

The Commands of God are exceeding broad, and yet we must have respect unto them all.

Every Relation calls for Duty, and every Duty should be filled with Grace ;

We have Souls that are of great worth and in great danger, to save ;

We have Hell to escape, Heaven to secure, and Eternity to provide for. Surely *Here's work enough to do.* Hippocrates of old complained in the beginning of his *Aphorisms* 'Ο βίος βραχύς η δὲ τέχνη μακρὴ, that *Art was long but Life was short* but much more to the purpose may it be said, that a *Christians work is long and great, but his time is short to do it in.* Where is loytering then? it is excluded. Surely foolish as well



as curst is he that wasts his time, and neglects to do his main work, or does it negligently.

Doct. 2. The second Doctrine follows, which is this. *A Christians time is a time of Sojourning; David lookt upon himself as no other then a Sojourner, and confesses that all his Fathers were so before him. Psal. 39. 12. Hear my prayer O Lord, give ear unto my cry, hold not thy peace at my tears, for I am a stranger with thee, and a sojourner as all my Fathers were.*

A Christians time may well be called a time of Sojournings;  
For while he is in this World,  
He is absent from his own Country.  
His heart is upon his Country.  
He is going towards his Country.

And it will not be long ere he be arrived safe in his Country.

1. While the Christian lives here, *he is absent from his Country.* The time of Sojourning is in the Original, τὴν παροικίαν ἔχοντες. Now they are said παροικεῖν to sojourn; who are Strangers in another country, and are not yet come to their desired home. Christians are not of this World, but in regard of their new Nature they are born ~~under~~ from above Joh. 3. 3. Christ speaks thus concerning his Disciples, *They are not of the World even as I am not of the World. Sanctifie them through thy truth, thy word is truth,* Joh. 17. 16, 17.

The Christian before his Conversion is a stranger to God and a forreigner; but as soon as ever he is regenerated, he is chosen out of the World, and becomes a stranger in it, and is made a Fellow-citizen with the Saints, and of the household of God. Eph. 2. 19. In regard of his new Birth he is of Heavenly extraction, God is his Father, the Heavenly Jerusalem his Mother, his Inheritance and Mansion is above, and while at home in the body he is absent from the Lord and from his Mansion; and can never be at rest, till he has left the

the body, and is present with the Lord in those Mansions which he is gone to prepare.

2. While the Christian lives in this World, *his Heart is upon his Country.* His *Treasure* is there, no wonder if *his heart* be there also. *Mat. 6. 21.* There are many indeed *who walk as Enemies to the cross of Christ, whose end is Destruction, whose God is their Belly, whose glory is in their shame, and who mind earthly things.* But the sincere Christian, *his Conversation is in Heaven.* *Phil. 3. 18, 19, 20.* His Faith is *the substance of things hoped for, and the evidence of things not seen,* and by the eye of Faith he looks within the Vail, and rejoiceth in hope of the Glory of God. He sees his Salvation approaching nearer and nearer every day; under all his heaviness he comforts himself ~~with~~ *with that joy which is set before him,* and he patiently labours, and is unwearied though he abounds in the work of the Lord, knowing that his labour will not be in vain, for all his pains will be fully and for ever recompenced by that rest that remains for the People of God. *Heb. 4. 9.*

3. The Christian is continually going towards his Country. This World is the Inn where he lodges, the way where he passes, but his face is towards *Zion.* Just like our Lord, who though he passed through a Village of the Samaritans, yet set his face stedfastly towards Jerusalem. *Luk. 9. 51, 52, 53.* All the good actions of a Christian are steps towards Heaven; all the holy Duties which he performs seriously, do mightily advance him in his way thither: his holy and heavenly Meditations, Desires, and Affections, do strangely speed him towards home. The Christian growes in Grace, and so becomes riper for Glory; he adds to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, &c. and these things being in him and abounding, an abundant entrance is administered to him into the everlasting Kingdom. *2 Pet. 1.*

4. It will not be long ere the *Christian be arrived safe in his Country.* Hark to the Apostle, *Heb. 10. 37. Yet a little while, and he that shall come will come and will not tarry.* This Earthly house of Believers Tabernacle, cannot stand long, and as soon as ever it is dissolved, *they have a building of God, an house not made with hands, Eternal in the Heavens. 2 Cor. 5. 1.* The Believers time of Warfare is short, and then he is discharged; but his Triumph will be Eternal. He has a short cut to a long, nay an Eternal, but a Blessed home.

### Application.

*Use I. Of Reproof to the Ungodly, whose time is as short as the time of Believers; and yet they live as if they were to live here alwaies.* How many Covetous and Voluptuous Ones are there, who are so eager after Wealth and Pleasures, that they could hardly be more earnest, suppose their Wealth and Pleasures could be enjoyed to Eternity. It was a just complaint of *Seneca, lib. de Brevitate vitæ. cap. 4. Tanquam semper victuri vivitis, nunquam vobis fragilitas vestra succurrit, non observatis quantum temporis transierit, velut ex pleno & abundanti perditis. Omnia tanquam mortales timetis; omnia tanquam immortalis concupiscitis.* You live as if you were to live alwaies, you make no good use of your own frailty, you observe not how much time is past already; but still lose more as out of a full Stock, and as if all would never be done; and your desires are eager after Earthly things, as if your selves were Immortal, and were never to be parted from them. Let those who profess Christianity blush and mend, when they hear an Heathen talk at such a rate. Let sinners learn the art of Holy Arithmetick, and *so number their dayes as to apply their hearts unto Wisdom.* Satan is  
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the great Cheat, who endeavours to make you lose your time; he has cheated you of much already, if he gets all, he will get you and all; for after Death there is no getting out of his snare.

*Use II.* Since wicked men are to live but a short time, as well as Believers, surely their good things cannot be enjoyed long. The Rich man in the Gospel, was clothed in Purple and fine linnen, and fared sumptuously every day while he lived: But death stript him of his gay clothing, took him away from his well-spread Table; and 'twas said to him, *Son, remember thou in thy life-time, no longer than Life-time, receivedst thy good things, and Lazarus evil things; but now he is Comforted, and thou art tormented.* Luk. 16: 25. 'Twas true in general, that Zophar spake, though he made a wrong Application of it to Job who was more righteous then himself. *Job. 20. 4, 5. Knowest thou not this of old, since man was placed upon Earth, that the Triumphant of the wicked is short, and the joy of the Hypocrite but for a moment?* How should it terrifie wicked men to consider, that their pleasures can be but for a season, but their pains and torment will be endless. Their Honour is fading but their Contempt and Shame will be everlasting. Dan. 12. 2. their gains are inconsiderable and will quickly be gone, but their loss will be of no less then of their Souls and Heaven, and can never be repaired.

*Use III.* Since a Christians time is a time of sojourning; it may comfort him, that as himself is not, so neither can his troubles be very long lived. Afflictions are therefore the lighter because they are but for a moment 2 Cor. 4. 17. Now Believers are in their minority and consequently under the Discipline of the Rod, but after Death they will be perfect; and then correction will be needless. Now they are assaulted with Satans Temptations he is liberall of his fiery darts, and they have much ado with the Shield of Faith and the Armour of God.

God to defend themselves, but within a little while they shall be quite out of his reach; and a man may as easily with an Arrow shoot and hit the Sun in the Firmament, as the Devil with any Dart, hit a Saint in the third Heaven. Now Believers groan because of a body of sin, and death that they carry about with them; but when they put off their earthly Tabernacle, this body of sin shall be put off for ever: and through the natural body shall be raised a spiritual one, yet the body of sin shall never have resurrection. Within a little while, God shall wipe away all tears from his Peoples Eyes, which implies, that both sin and suffering which are the causes of sorrow will be at an end. The Believer when he dies he dies in the Lord, and Christ who has the Key of Hell, keeps that shut against him: as for Purgatory he did before believe, and he now finds to be a meer fiction, for the spirit sayth that from thenceforth they rest from their labours, and their works follow them. Rev. 14. 13.

*Use. IV.* Of Counsel unto all. Since your time is but as a time of sojourning, let my advice, in these Scripture-particulars, be acceptable.

1. *You that have Wives be as though you had none.* 1 Cor. 7. 29. and by a parity of reason you that have Husbands be as though ye had none, and you that have Children be as if you had them not. Sit loose from your very Relations. Love them indeed you ought; and especially to their souls express your love; but remember your happiness does not lye in the enjoyment of them, but in the enjoyment of God, who loves infinitely better than the tenderest relations can, and who lives infinitely longer.

2. *You that weep be as though you wept not.* 1 Cor. 7. 30. let not your tears run waste, If you spend them upon sin, God has a bottle to put them in, but if you mourn immoderately, for losses, crosses and afflictions, as common water they are spilt upon the Ground. That which you so lament



ment the loss of, be it Friend, Estate, or any other outward comfort it could not have been enjoyed long, because Life it self is but a time of sojourning. How vain are those things we are so fond of while we have them, and when by their being taken away they further discover their vanity; why should our eyes be so full of tears, and our hearts ready to break with sorrow at parting.

3. You *that rejoyce be as though ye rejoyced not.* The absence of the creature should not cast you down, the presence of the creature should not lift you up. 'Twas observed concerning an Heathen that being banished by an ungratefull Country, and afterwards recalled, *he went and came back with the same countenance*, neither was his sorrow excessive when he went, nor his joy when he returned, but there was an unchanged evenness in his spirit, though there was so great a change in his condition. It was a notable saying of *Seneca, Res severa est gaudium.* Joy is a very serious thing, therefore 'tis unreasonable to rejoyce in a thing of nought. Worldly joy is madness, and carnal mirth what doth it? If you rejoyce barely because you prosper in the world and increase in Riches, and have sensual delights at command; of how little a matter makes fools merry. Many that are despairing in Hell, were once thus merry as well as you. Oh let your joy be turned into a right Channel, Reioyce in God, and his great goodness, rejoyce and work righteousness; rejoyce in Christ Jesus, here's no danger of excess, though *joy be unspeakable and full of Glory.* 1 Pet. 1. 8.

4. You *that buy, be as though you possessed not.* Why should your hearts be glued to an estate? why should you stick fast in the thick clay? Riches are not for ever neither doth a Crown endure to every Generation. *You brought nothing into this world, and 'tis certain you can carry nothing out.* 1. Tim. 6. 7. You present substance is not enduring, and therefore though you have it in your hands, let it not get into your heart. *David Cautions If Riches increase, set not your hearts*

upon them. Psal. 62. 10. they are uncerttain Riches at the best. That is a Scripture which should wean the heart from an estate, and draw it unto God. Psal 39. 6, 7. Surely every man walketh in a vain shew, surely they are disquieted in vain, he keepeth up Riches, and knoweth not who shall gather them. And now Lord what wait I for? my hope is in thee.

5. You that use this world should take heed of abusing it for the fashion of this world passeth away. 1 Cor. 7. 31. *Licitus perimus omnes.* Take heed of perishing by the abuse of those things the use of which is lawfull. It is said concerning the Old World before the Flood came, and concerning Sodom and Gomorrah before there overthrow by Fire and Brimstone; they eat they drank, they bought they sold, they planted they builded, they married and were given in marriage. Luke 17. 26.—30. None of these things were in themselves unlawfull, but they were too eager after them, their hearts were so set upon them, that God and Duty and Heaven were neglected, and they grew secure in their Earthliness and Wickedness; and then followed sudden and signal ruine and destruction.

6. Since your time is short and but a time of sojourning; by your serious diligence, declare plainly that you seek a better Country than is to be found on earth. By your pains and striving convince a careless world, that Heaven does not deserve to be neglected. Imitate those worthy and believing Strangers and Pilgrims of old, whom the Apostle speaks of. Heb. 11. 14, 15, 16. For they that say such things declare plainly, that they seek a Country, and truly if they had been mindfull of that Country from whence they came out, they might have had opportunity to have returned; but now they desire a better Country, that is an Heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a City. Be not slothfull but followers of them who through faith and patience inherit the promises. A Crown, an Eternal Inheritance, a Kingdom is before you. Be not weary in well doing, Fight the good Fight of Faith, lay hold on Eternal life, hold



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hold fast, and hold out unto the end that no man take your crown from you. Rev. 3. 11.

Doct. 3. I come unto the third and last Doctrine which is this *our time of sojourning is to be past in fear*. Fear is a grace of so great necessity and usefulness, that sometimes it is put for the whole of Religion. Job. 28. 28. *Unto man he saith behold, the fear of the Lord that is Wisdom*. Religion is the truest wisdom in the World, and to depart from evil is understanding. As nothing can be done acceptably without faith, so nothing can be done seriously without fear. We must feed our selves in fear, we must worship in fear, and pass our time in fear. In the handling of this Doctrine, I shall first speak concerning this fear, and secondly give you good reasons, why our time is to be past in fear, and then conclude with the Uses.

In the first place I am to speak concerning this fear. And  
1. Fear may relate unto God. We ought to sanctifie him in our hearts by making him our fear, and by making him our dread. 'Tis excellent counsel of Solomon. Pro. 23. 17. *Be thou in the fear of the Lord all the day long*. We should set God alwaies before us, and stand in awe of him perpetually, this would make us to walk exactly, and look better to our wayes and hearts. At all times, believe that you are observed by an allseeing eye; believe that God is all powerfull as well as allseeing and that he is infinitely pure and holy and righteous, as well as powerfull, so that he can take no pleasure in wickedness, but hates all the workers of iniquity. Remember that God is *Testis, Index & Vindex*, a witness of all that's done at present. He will judge the world in righteousness; and he will take vengeance on them that know not God, and who disobey the Gospel. Nay let his very goodness stir up fear in you, lest you miss of that goodness; and least slighted goodness end in the forest and

greatest severity. Let that Prophecy be accomplished in you, Hof. 3. 5. *They shall fear the Lord and his goodness in the latter dayes.*

2. Fear may relate unto *Satan*. We ought to be jealous and afraid, lest that evil One rob us of this Treasure of Precious Time. He had never any time of Mercy granted to him, therefore he envies ours; and indeavours to hinder our Repentance, though *we have space to Repent in*. We that have such an Adversary to deal with, who has so many Wiles and Devices to bring about our ruine, and who if he can but make us trifle out our present time, will compass his end, which is our Eternal Destruction; it certainly concerns us to have our eyes in our heads, to be *sober and vigilant, and to resist him being stedfast in the Faith*; and there should be a continual fear, lest *we be beguiled through his subtilty*. 1 Pet. 5. 8, 9. 2 Cor. 11. 3.

3. Fear, may relate unto *this World*. The World is so suitable unto the senses and fancies of men, that 'tis the great Engine which the Prince of the Power of the Air uses to batter Souls with: with this bait he catches them. By the World and the things of the World, he draws them away from God, and intices them into the way which leads to Hell. When he Tempted the Captain of our Salvation, he hoped that *all the Kingdoms of the World and all the Glory of them*, would be lookt upon as a considerable offer. *Mat. 4.* And though our Lord disdained the World, and commanded the God of it to get behind him, yet the offer of the World is taking with the most, and therefore our fear and jealousy should be raised. The World is apt to seize upon our time and thoughts and love. And truly many give the World their whole time, they slight Spiritual things as imaginary, (which yet are most real) and pursue after the World all their days, and though in old Age they have one foot as it were in the Grave, yet their covetousness after it, does not abate but is rather augmented. When we are prone to  
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lavish out our time upon the World, that Scripture should check us, 1 John 2. 15, 17. *Love not the world neither the things that are in the world, if any man love the world the love of the Father is not in him. The world passeth away and the lusts thereof but he that doth the will of God abideth for ever.*

4. Fear may relate *unto our selves*. Our spirits are treacherous, therefore we should fear lest they deal deceitfully with God and with us. Our Souls are of great worth, therefore we should fear continually while we are in this World, lest any wrong be done to them, and especially lest they be lost and miscarry for ever. If we are sensible of the worth of our own Souls, and fear their being injured; surely we shall be sensible of the worth of time too, and take care that it be improved to the Souls advantage.

5. Fear may relate *unto our Time*. We should fear lest it be all gone before our great work is done. Oh how fast doth it pass away! Our glass has been running ever since we were born, and 'tis nearer and nearer being out every moment, and when once 'tis out the glass will be taken down, and never turned or set up any more. Time is painted with wings, and is bald behind; should we not fear, and catch Time by the forelock? The Country-man that saw the River run so fast concluded unreasonably that the water would quickly be all gone, then he might go over dryshod. But when we behold time running away 'tis reasonable to conclude, 'twill quickly be all gone, and therefore should fear dallying and delaying as to that great business, for which our time was given us. Time is hastening to an end, oh let us fear, and *hasten our escape from the windy Storm and Tempest*. Let us hasten to the Lord Jesus that we may be reconciled, healed, and saved, *let us make haste and not delay to keep Gods commandments*, Psal. 119. 60. It is called *to day*, and to day may be the last call, and therefore harden not your hearts any longer, Heb. 3. 7, 8.

In the second place I am to give you the Reasons why our Time should be past in fear.

1. This fear will make us *watchful*, and to *stand upon our guard*, and thus to do is for our Interest, considering we are militant, are engaged in a war with enemies which are powerfull and unwearied, and exceeding watchfull to take all advantages against us. The great Captain gives this Word Watch, unto all the Saints and Souldiers, *Mar. 13. ult. What I say unto you I say unto all Watch.*

2. This fear should make us *Pray*. And to how good an account does that Time turn which is spent in the duty of prayer. The Devil dreads Prayer, God is delighted with it, and how is the soul both pleased and profited. He that gives himself to prayer gives himself unto God, and what will God deny to such an one?

3. This fear will *make Time to be redeemed*, former negligence will be lamented, and diligence for the future doubled.

4. This fear will cause us to *work out our own Salvation*, and to depend on God to *work in us both to will and to do*, and then we shall will sincerely, then we shall work to purpose, *Phil. 2. 12, 13.*

*Use I.* Of reproof to wicked men, who instead of passing their Time in fear, are most *sottishly and securely prodigal of it*. If an house be lost by fire, if a ship be lost by Sea, if an Estate be lost by fraud, or if an husband, wife, or childe, be lost by death, how passionately are these losses talked off. But the loss of Time who laments? Secure souls look upon this loss as not worth taking notice of. *Consider O transgressours, and shew your selves men.* Is it reasonable for you to squander away your Time still, who have not one sin pardoned, who have not set one step in heavens way, who have not done the least work for God

God, and who have not made any the least provision for Eternity!

Use II. It serves to inform us of the wisdom as well as happiness of those who fear always, Prov. 28. 14. Happy is the man that feareth alwayes, but he that hardneth his heart shall fall into mischief. They are indeed the fools who were not afraid that sin and the world should have their time; and Hell and the Devil their Souls; but they are truly wise that fear God, and employ their time in keeping his commandments, for this is the whole of man.

Use III. Of Exhortation, Let me perswade all to pass the time of your sojourning here in fear. Let the time past of your life suffice to have made provision for the flesh to fulfil the lusts of it, and be prevailed with to live the rest of your time in the flesh, not to the lusts of men but unto the will of God, 1 Pet: 4. 2, 3.

I. Consider when you are tempted fearlessly to mispend time, what apprehensions others have of time.

1. Some perhaps are upon a sick bed; their consciences awakened, and in a raging manner reproaching them with their folly in counting time no more precious; they are upon the brink of despair, and ready to conclude, that the day of grace is past, and the mercy of the Lord clean gone for ever. *Oh mihi prateritas referat si Jupiter annos!* they wish they had their dayes to live over again, that God and Christ, their souls and heaven might have more of their time and pains and labour.

2. How many serious Christians may be upon their knees, when thou art trilling thy time away; they are spending theirs in prayer and supplication, with strong crying and tears they lament their sin, they wrestle earnestly for pardon and grace; oh with what violence do they cry to be delivered from the bondage of corruption, and from eternal

nal condemnation ; they do not put the evil day far from them, but take care to use all the time well before it comes, *that it may not come upon them as a snare at unawares*, Luk. 21. 34, 35, 36.

3. When tempted to trifle time away, think with your selves, *how many millions in Hell are bewailing the loss of time*. Oh with what anguish do they reflect upon their mispent dayes, and weeks, and months, and years ! Could we ask the *Sodomites*, in whom abundance of idleness was found, what they think of time now ? surely they would answer what *Solomon* sayes concerning wisdom. *That the merchandise of Time is better then the merchandise of silver, and the gain thereof then fine gold, that Time is more precious then rubies, and that all the things thou canst desire are not to be compared to it.*

4. Those that *in glory are reaping the fruits of serious diligence*, what thoughts have they of Time ! they don't at all repent they spent their lives different from the common custom of the world, they are far from grudging their pains and labour for a moment, who have received the recompence of reward, even a far more exceeding and eternal weight of Glory. Thus think what apprehensions others have of time.

H. Remember you are upon your good behaviour, and if you still mispend your time it may be shortned. The Lord will not endure to have his Talents still abused ; the slothful servant that is not a good husband, and much more he that is an ill husband, shall have his Talent taken away from him. The parable of the figtree that was fruitless though planted in the vineyard is remarkable. The Lord of the Vineyard after three years expectation of fruit in vain, says *cut it down why cumbereth it the ground*. The dresser of the vineyard intercedes for one year longer, but if no fruit then be found, it *must be cut down and made fewel for the fire without remedy*, Luk. 13. 6, 7, 8, 9.



3 Let death be seriously thought of. That enemy upon the pale horse has been upon its way towards you ever since you were born, and every day it comes still nearer. *What man is he that liveth that shall not see death?* Psal. 89. 48. And should not you pass your time in holy fear, who are hastening to the grave?

And here let me speak to the Relations of the party deceased, whose will I understand it was that a Sermon should be Preached, and after Printed, I suppose for his Relations Spiritual benefit. I was a stranger to him, and therefore may justly be excused if I enlarge not in his commendation. The dead as they do not understand, so neither do they need our praises. That which will be profitable to the living to take notice of, is this, *That he dyed young.* In the very prime of his youth, after he had been about half a year an husband, he was taken away. What age or condition, or place can be named in which we may be secure from Death? Oh reckon not upon long life, for then you will live carelessly, but prepare to follow your deceased friend. He found it hard as he said, to repent and believe, do you pray hard that repentance and faith may be given you. What apprehensions had he of the worth of Time and Christ when he was stepping into Eternity? Oh let both Christ and Time be precious to you now.

4. Believe a judgement to come, and that it will be without respect of persons, this is mention'd as a motive in the verse where my text lyes. God will call you to a severe account shortly for all the Time he has given you in this world; fear to be found evil and slothful servants, for the doom of such will be dreadful, *Matth. 25. 30. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.* God will judge you according to your works: Oh fear to employ your Time in the unfruitful works of

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darkness. The righteous themselves will scarcely be saved, not without great difficulty, though none of them shall miss of Salvation. Certainly all should be awakened, with fear and trembling, to work, and to improve the time of their sojourning, when they read 1 Pet. 4. 17, 18. *What shall the end be of them that obey not the gospel of God. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

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**FINIS.**

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